

The Living CHURCH

September 9, 1956

What's wrong with today's preaching? Views given — Pp. 4-5.

JOHN A. WILLIAMS
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A block into Fr. Patterson by Oklahoma's Bill Krisher at conference. See page 11.

Ed Maker

The Art of Communication

In the novel *Boon Island* by Kenneth Roberts, is the gripping account of 14 men, shipwrecked on a rocky shoal off the shore of Maine in midwinter. Although only six miles from the mainland, which was inhabited, they were unable to signal for 24 days, until two of the men gave their lives in reaching the shore on a raft.

Communication is the word in education today, and this story of tragic suffering illustrates well a great human problem, now at last becoming recognized. To get through a message from those in distress to those who can help is a situation which exists everywhere in human relations. People need help — generally only the simple support of human understanding, companionship, and acceptance. Yet they do not know how to ask for it, nor where; in their clumsy outreach their need is not recognized, or they are misunderstood. If those around them only knew, ready help would be given abundantly.

There are two parties to all communication: those who first signal, and those who should receive the message. Yet in the opportunities afforded by our living together we may go on for years touching superficially, while our real selves never meet. This is the tragedy of many a classroom: there is seeming communication between teacher and pupils, but little real meeting of minds.

Interpersonal Relations

A few intimates may arrive at a "silent understanding," but most human beings accomplish their relationships by means of conversation. The medium of language is the normal and most frequent method of the meeting of persons. If you can't say what you mean, you cannot readily communicate with another. True, facial expressions, feelings revealed by actions, and the wordless outreach of sympathetic souls create a rich background. But always words are the main lines of communication.

Skill in the use of language is therefore necessary if persons are to profit by being together. We must know increasingly what to say, and how and when. We are now realizing the vast importance of all this in the art of teaching. Some teachers, for all their words, are not heard, inwardly or profitably, by the children. They are simply sounding off — the assigned story, preaching, drill, or lore.

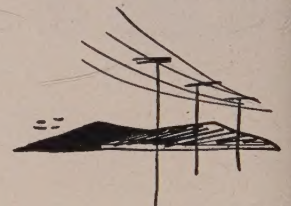
Once genuine contact is established, communication is a two-way movement, an alternation of giving and receiving as swift as the changing poles of alternating

electric current. This is what we recall in the phrase "give and take." Pupils must give their part to give. Indeed, the teacher is out-voted at the very start — perhaps ten to one — if he does not recognize that what his pupils are, what they are thinking and have experienced, is the material of learning.

How do we communicate with our pupils? By striving earnestly to have our minds and spirits truly meet. Desiring this, knowing our failures in the past, we must trust in the old motives and aims of education of the classroom. We invite students to devise ways of answering these.

New Style Teachers

This has been going on, gradually for a long time, but the new courses require help us to sharpen our skills in human intercourse. Lesson preparation is vastly different. Instead of organizing prescribed material to be sent out on his

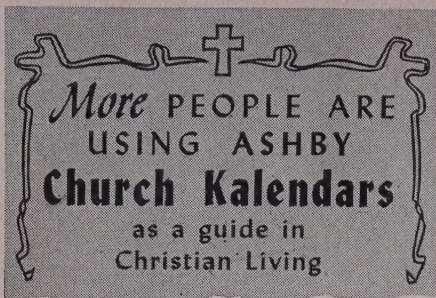


wavelength, the teacher now makes a point of how profitably to carry on the common hour of fellowship in the Church with his beloved friends who are, through a shared year, learning the Christian religion together.

Consider a difficult child "acting up" in class. He is signalling something, and a wise adult may learn to answer. He may be saying, in his own fumbling way, that he needs attention, affection, praise, or that it may be worthy responsibilities, and in that direction he is seeking. In a word, he needs to be saved, to be and become the person God intended him to be.

Is this too remote and difficult for teachers? We are only saying that the Christian religion is a life of companionship under which persons of all conditions meet in a common life. That life is common.

We are now speaking of this process of human contacts — so close that, like electric wires, power may flow — as communication. But we have always known of communion, one with another. That is why we come and go to the altar together. In that spirit may we all meet our pupils this first Sunday, resolved to meet not only their bodies but their spirits.



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the Living CHURCH

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CONTENTS

ARTICLES

Are Sermons So Dull?	B. I. Bell	4
Why Must Be Intelligible	R. F. Hettlinger	5

DEPARTMENTS

With Teachers	2	Editorials	10
	8	News	11
Grand Conditions	9	Letters	18
People and Places	20		

Things To Come

September

Fifteenth Sunday after Trinity
Second annual Conference for Seminary Students, ACU, Frank Lloyd Wright House at University of Chicago, to 14th.
National Convention of Christian Men, United Church Men, NCC, Cleveland, Ohio, to 16th.
Sixteenth Sunday after Trinity
Citizenship Day
Ember Day
St. Matthew, Ember Day
Ember Day
Seventeenth Sunday after Trinity
Quarterly meeting of General Board, NCC, Washington, D. C., to 27th.
St. Michael and All Angels
Day of Prayer Around the World, Girls' Friendly Society.
Eighteenth Sunday after Trinity. Youth Sunday
Christian Education Week, Division of Christian Education, NCC, to October 7th.

October

Nineteenth Sunday after Trinity
World Wide Communion Sunday

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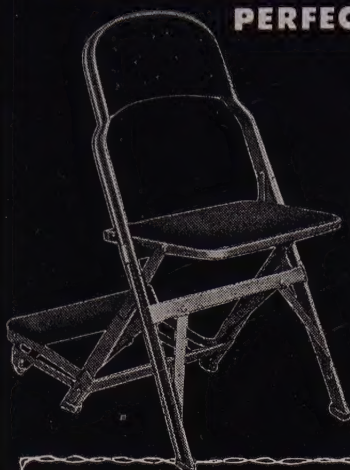
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PHOTOGRAPHS. Readers are encouraged to submit good, artistic snapshots and other photographs, printed in color and white on glossy paper. Subjects must be identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-religious churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs should be accompanied by the complete name and address of the photographer and/or sender and a self-addressed envelope.

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Why Are Sermons Today So Dull?

It is impossible to preach effectively unless one knows the necessary interests of the people to whom one is preaching.

By the Rev. Canon Bernard I. Bell
Cathedral Church of St. James, Chicago, Ill.

Most of the preaching in the Episcopal Church makes for little except boredom on the part of that section of the congregation which is chiefly concerned with the affairs and work of the world today.

Is this assertion just a charge, or does it accord with the real facts? If it does, what is the Church doing to rescue its message from being regarded, for the most part, as a thing of monotonous triviality? Why are sermons so dull and apparently without significance to most of those in the congregation? Is anything being done about the situation?

One of the things that certainly is the matter is that the usual preacher does not know what sort of problems are being faced, or possibly not faced, by the man in the street and at the office and the shop and on the farm. It is impossible to preach effectively unless one knows the necessary interests of the people to whom one is preaching.

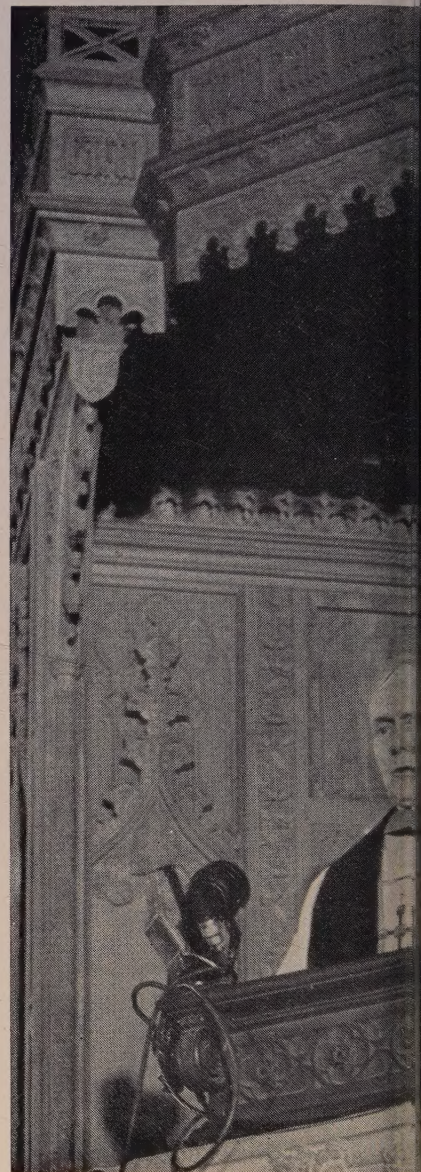
I am reminded of an interview I once had with a bishop in England. I was engaged at the time in an investigation of the training of English preachers. I asked the bishop if the seminaries were turning out men who were of much use to him in bringing

the Gospel to bear upon the kind of people who were in his rural west-of-England diocese. He said that they were not. "Suppose," he went on, "you were a bishop who was asked to find a clergyman for a rural parish. You ask the parochial Church Council what kind of man it wants. Many qualifications are suggested but frequently this one turns up: 'We should like to have, my Lord, a man preach to us who knows something not only about God but also about cows.'"

This was an intelligent answer, for what can a man teach about theology unless between the people and himself there is a liaison of interest growing out of mutual participation in the practical affairs of the community. A preacher to farmers must know something about cows if he would minister to farmers. He must know something, really know something, about business if his sermons are to appeal to businessmen and business women. So it goes all around the list of occupations.

Of course, it is not right to turn the theological college into a business school. What must be done is to see that the clergy and seminarians first of all know theology with reasonable professional proficiency, and at the

PEOPLE LISTENED when he preached — the late Wm. T. Manning, Bishop of New York for over



same time are aware of their present world around them. Only thus can they be helped to see that theology has pertinency in the minds of those who worship and listen. This may be so — and it is hard not to recognize it — it is easy to see at once one thing the matter with preaching today. *It is very often being delivered without any common sense of interest between those who listen and him who preaches. No wonder it is dull.*

About the contemporary world

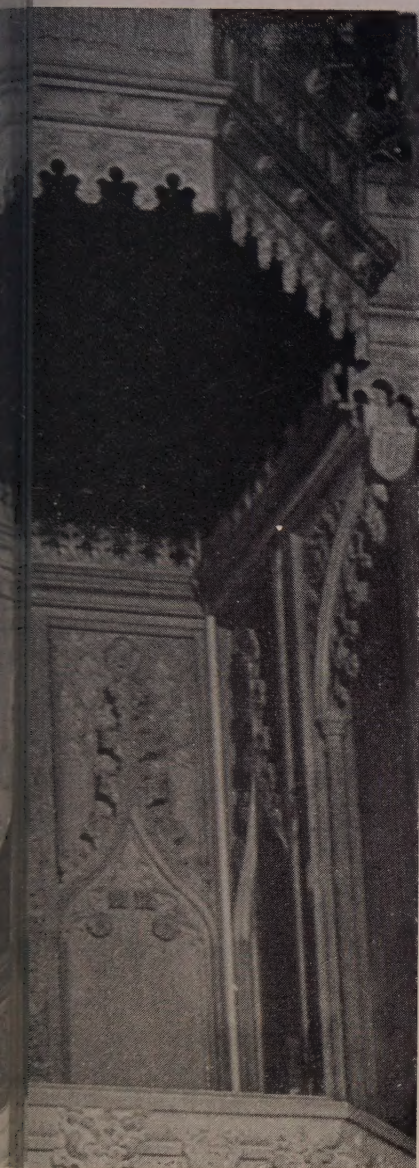
Continued on page 6

Preaching Must Be Intelligible*

The clergy are specialists in theology; therefore people have a right to expect theology from them, but it must be theology interpreted and applied to life — not just dished up from seminary lecture notes

By the Rev. R. F. Hettlinger

St. Augustine's College, Canterbury, England



Not long ago the Bishop of Rochester, England, in a public address described the majority of contemporary sermons as "pitiful little homilies, poorly constructed" and made a plea for a return to the prophetic note in preaching. His criticism called forth a flood of replies in the Church press and in the national dailies.

Many clergy, "willing to justify themselves," wrote indignantly to refute the bishop's assertion, and, on somewhat insecure ground that he

probably hears very few sermons himself, argued that his opinion was worthless. On the other hand the laity were very slow to dissociate themselves from this episcopal judgment, and it may be surmised that the bishop's opinion was partly influenced by the private confidences of the Churchwardens and Church councillors of his diocese.

Other correspondents confessed the validity of the bishop's criticism, and suggested various practical means to improve the exercise of what the *Church Times* called "one of the two primary obligations of the priesthood."

The bishop pointed out that the parish priest today finds it difficult to set aside the necessary time for the preparation of sermons, and the eminently suitable suggestion was made that the clergy should be expected to preach only one sermon each Sunday. In most American parishes, however, this rule is already accepted, and I suspect that the decline in the standard of preaching must be explained by deeper causes than the increasing demands made by modern parish life and the shortage of clergy. We still find time for what we really regard as important and effective.

Is it not true that most Anglican clergy do regard the sermon as some-

thing of minor importance in worship? In our very proper emphasis on the centrality of the Eucharist we have come to contrast one part of the service with another — the consecration and reception of the elements being set over against the preaching of the word, as if this latter were not part and parcel of the Eucharist in its primitive and apostolic form. We rightly emphasize the objective character of the grace offered through communion, and rejoice in the fact that God's gifts to us do not depend upon our capacity to respond intellectually or emotionally, but only on our faith and obedience.

Yet so exaggerated is the contrast drawn by some Anglican apologists between the Protestant emphasis on the word and the Catholic emphasis on the presence that one might come to the conclusion that there is some special merit in receiving the grace of God when we are tired or listless, that most Anglicans are in a state of chronic sickness, or that it has been proved by experience that Christian congregations thrive better when the priest never enters the pulpit.

A more truly Catholic balance is

Continued on page 7

*An address given to clergy in the chapel of St. Augustine's College, Canterbury, the Central College of the Anglican Communion.

Why Are Sermons So Dull?

Continued from page 4

its problems the clergy mostly know next to nothing, and often seem to desire to know nothing more than they do know. They are unaware of what is involved in economic and business life.

The plain fact is that most of the clergy confine their public attention chiefly to matters of self preservation for the Church and not to the possible impact of the Church and its people upon society at large. At least that is what a very great number of those round about us have grown to suspect.

What has the Church to say about matters of immediate importance to men and women living in this difficult age, about real problems that must be dealt with as the weeks go by? Very little indeed, if one may judge from the sermons that are being preached. It is not merely that the Church keeps talking about money out of all proportion to its real importance. The trouble is that it does not talk enough, for the welfare of the Church and the preservation of society, about matters of far greater importance than money.

Why are such matters so little touched upon from the pulpit? Is it because the clergy are afraid of offending somebody or is it that they literally do not know what to say in the name of the living Christ about the common concerns of people? *It would seem that the chief cause of silence is a lack of informing contacts between the parsons and the people.* After a while the man in the pulpit gets so interested in theological minutiae and in the promotion of ecclesiastical enterprises that he forgets what the object of these enterprises is. Many years of sympathetic and affectionate observation of the Church have led me, and a good many others, to think that the latter is the real reason for neglect of effective preaching.

What needs to be done is to see to it that no man gets into the pulpit or stays there who is ignorant of what constitutes the common life of the world around him. If this be true, the bettering of our preaching depends upon a larger and wiser and more constant contact, gained in confirmation classes, in the seminaries, in parochial discussions, and in diocesan activities, between the clergy and the

men and women who are carrying on the world's business as best they can. The promotion of such contacts is indispensable if the Church is to escape the current charge that its message does not matter much. How to promote these more frequent and more fruitful contacts is a major problem facing the Church.

Fortunately, it is a problem to which attention is being seriously devoted in more churchly quarters than the ordinary man is likely to recognize. What are some of the things that are being attempted along this line? None of them can succeed without the active interest and intelligent coöperation of the laity.

In the first place, greater care may well be taken by the bishops in the selection of candidates for Holy Orders. It would help if those sent to the seminaries had a background of secular interests. It is also highly advisable that those who enter on theological study shall have had previous experience in some kind of secular employment. It would be hard to enforce this as a requirement but it certainly is desirable. It would also help if the pre-seminary education of candidates were carried on in other than an ecclesiastical environment.

Secondly, care may well be taken to see that during seminary days social

contacts are built up between the leaders of secular life and those who are planning to become leaders of ecclesiastical life. They have much to learn from one another which, as things are now, is not always easy. This does not mean contacts only with the wealthy. Such contacts must be an extra-curricular matter, since there is no time to deal with them in the curriculum.

Thirdly, members of seminary faculties should be intent to point out the actual and possible social significance of the theology they teach. It is not any more necessary to do this formally than it is to teach religion formally in a secular university; somehow it must not be neglected.

Fourthly, for the making of preaching more practical and understanding of the common life, the Church must depend not only upon the theology seminaries but also upon those people who take the product of the seminaries and deal with it after ordination week after week.

It has been suggested that this difficulty can best be overcome by mutual conference between the clergy of a parish and the laity thereof. Opportunity for this needs cultivation. The usual clergyman wishes to preach but he has little chance to find out whether what he is preaching and the way he is preaching are effective. The all too common church-door consultations after the sermon is over do not reveal much.

In every parish and mission the clergyman may well consider the possibility from time to time of inviting thoughtful laymen to confer with him on his sermons, and particularly to see how well he succeeds in making his religion seem relevant to the daily life of his people. In parishes that have more than one priest, the clergy themselves might constructively criticize one another and share the reactions they have received from their hearers.

It might help if there were a larger amount of conference between groups of laypeople and clergymen on a more than parochial basis, perhaps on a diocesan basis. Some dioceses have sought and are seeking to develop such conference. What is meant is not so much the sharing between clergy and laity of good fellowship or of the promotion of theological studies, important though these are, but rather the sharing of reactions toward preaching. As things are now, far too many of the clergy consider it an intrusion to have real lay criticism presented



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while a great many laymen, that that preaching is exclusively a clerical matter, refrain from any real criticism of sermons and sermonizing, not perhaps over the Sunday dinner table. This is too bad. In the long

run the quality of our sermons will depend upon lay participation as the weeks go by.

But if such participation is to be effective, the laity must be willing to give the necessary time and talent to

develop it. Only when this is done will Episcopalians be able to face God and the world without a sense of shame over having been given a tremendous opportunity and having done nothing much about it.

Preaching Must Be Intelligible

Continued from page 5

maintained by the Russian Orthodox theologian L. A. Zander, who writes "if the phrase 'God's Word' be understood literally as that which God spoke to man; if it be remembered that it is not a temporal act of communicating thought, but an eternal and unchangeable reality, and that the Word of God is Christ Himself — listening to it and apprehending it requires a character similar to the receiving of the eucharistic gifts."† Preaching is also sometimes belittled as an individualistic means of communication in contrast to the corporate act of communion. But preaching is a personal activity. The priest is ordered to preach the word of God and he does so not in private conversation with his parishioners, but in the context of the worship of the congregation. Indeed, this is part of the fullness of apostolic succession. Dom Gregory Dix has told us that preaching at the synaxis — the Ante-Communion part of the service — was "the central liturgy of the bishop's 'order,' and in which the action of the whole church in its synaxis was felt to be complete. . . . It was the solemn corporate witness of the whole Church to the revelation of God recorded in the Scriptures."‡ It is true that in the Eastern Epistles special honor is paid to those elder-bishops who "labor in word and in teaching," which implies that not all did then preach (1 Timothy 5:17). But presumably we need a maximum and not a minimum of apostolic succession for our ministry.

Even those who believe in the necessity of preaching often fail to preach effectively. How seldom does it happen as it did when St. Paul preached in Thessalonica, that the sermon is received "not as the word of men but as it is in truth, the word of God which also worketh in you that believe" (1 Thessalonians 2:13.). There were a few years ago a volume of

sermons by representative Anglican preachers. I did not read it, but one reviewer entitled his review "How to bore Congregations," and declared that of the 40 or more sermons included only half a dozen would compel the attention of the average occupant of the pew. The rest failed to do so either because they were couched in traditional language, which is unintelligible to the ordinary layman, or because they were abstract and impersonal.

As Mr. Charles P. Taft indicated in his address at the Anglican Congress in Minneapolis in 1934§ the first of these two failings is widespread. It is too often supposed that a sermon can be equated with a course of dogmatic instruction — that it differs little from a lecture. One sermon — a Christian sermon — in the collection referred to above is a horrible example of how not to preach theologically. In it occurs this passage:

"He of whom Chalcedon was later to teach — one and the same Christ, Son, Lord, only-begotten, known in two natures, without confusion, without change, without division, without separation — submits to the cradle of His mother's arms."

This is an extreme example, but indicative of a tendency. Either the clergy treat their congregations as if they were morons and keep them happy with pious platitudes, or they dish up their seminary lectures in short sections.

What is wanted is theology interpreted and applied. The English weekly, the *Spectator*, recently held a competition, in which many hundreds of people participated, for the best essay on "What I expect from a sermon." The winner, a laywoman, declared:

"The clergy are specialists in theology. Therefore we should expect, first and foremost, theology from them. Many sermons contain far too little theological backbone. But a mere peppering of theo-



WELL-KNOWN speaker, Archbishop of Canterbury.

logical terms will not suffice. These terms must be related to our own condition. . . . What is needed is the application of Christian doctrine to the contemporary situation."

We cannot therefore become effective in the ministry of the word simply by adding dogmatic weight to our sermons.

As Emil Brunner put it in one book, "a pastor might — to put it somewhat strongly — go to heaven on account of the What but go to hell on account of the How." And it is the How, the application and interpretation of the What, that takes time and effort. It can be done, but it is much more demanding than either simple exhortations based on the Gospel for the day or dogmatic pronouncements based on the latest — or oldest — textbook.

Preaching must be intelligible, and it must also be personal. That is, it must be concerned with things and issues which are really significant for the people who listen. Sermons which inveigh against slackness in Church-going are irrelevant to the congregation of the faithful. Warnings against the threat of atheistic Communistic materialism are not the word of God to comfortable middle-class business men and their wives. What is wanted here is a warning against theistic democratic materialism.

This means that we must know our people and their world. The clergy-

man who is so busy with his religious duties that he cannot find time to read the daily newspaper or listen to the radio occasionally is deluding himself. The man who finds no time to visit the homes of his parish and get to know the questions that ordinary people are asking may preach very orthodox sermons, but he will certainly not become the instrument of the word of God.

It was said of Charles Simeon that he preached at Holy Trinity Church, Cambridge, throughout the Napoleonic wars without ever mentioning them. But in his day war had little relevance for the average man. There was hardly the same excuse for the rector of one English parish in the first world war who was a church historian specializing in Eusebius. When the Churchwardens complained that he never referred to the war — the most significant contemporary event for his people — it was pointed out that it did not come within his period. But preaching is concerned with the here and now situation, and it is the responsibility of the priest to declare the word of God for today, for men and women living in this scientific, atomic age.

The Czech theologian, Josef Hromádka — and he is certainly one who knows what it is to preach to a vital

contemporary situation — says in one of his books:

"The preacher has to proclaim the presence, the real presence of God in His word. He is supposed to speak not about God or some interesting religious moral or cultural theme — he has to deliver a personal message from God. . . To preach means to take God with agonizing earnestness and to challenge the very existence of man."

This is obviously a very serious calling. Preaching is not merely reading the Scriptures aloud, leaving each individual to apply the lesson to himself. It is a Church activity, the work of the Spirit in the Body of Christ, to which the ordained clergy are specially committed. They have to accept the terrible responsibility of declaring to their people what they, in all sincerity and prayer, believe to be the meaning of the Apostolic word in terms of today. And the clergy are unfaithful to their ordination vows if they take shelter behind generalities or traditional formulae. They are set apart to live especially under the judgment of the word of God, and this demands of them a spirit and a will attuned to hear, obey, and declare that word.

There are terrible temptations peculiar to the ministry. The clergy may be tempted, like one character in George Eliot's *The Mill on the Floss*, "always

to preach in a striking manner, so have his congregation swelled by mirers from neighboring parishes to produce a great sensation when he took occasional duty for a brother clergyman of minor gifts." They prostitute the pulpit to the advancement of some particular political policy of their own choice, which may suppose to be beyond the criticism of the word of God. They may debase their thinking so individualistic as to ignore the corporate character of the prophetic ministry and rate themselves and their people above the mind of the Church at large. They may do all or any of these things, yet they take preaching seriously. Yet these risks are better than the abandonment of this truly apostolic mission.

It is recorded that on one occasion when William Temple had finished preaching at a mission to Oxford University, an undergraduate was heard to say on leaving, "It is wonderful to come away from a very great speaker and to feel that one has been listening not to him but to God." None of us can begin to match Temple's intellectual qualities; but if we were faithful in this great work our preaching would surely be more often received as the word of God which we preach in them that believe.

BOOKS

Before the Storm Broke

DEAN COLET AND HIS THEOLOGY. By Ernest William Hunt. Macmillan. Pp. x, 142. \$4.50.

Dr. John Colet, dean of St. Paul's Cathedral in London, was one of the most attractive figures of 16th-century England. As an enthusiast for renaissance literature, as a preacher of Holy Scripture, and as a denouncer of the vices of the clergy, he stood on the threshold of the reformation. Unlike his friends More and Erasmus, however, he died (1519) before the storm broke. The biography of this learned and saintly man has often been written, but his place in the history of Christian thought has never been made entirely clear. This brief volume applies itself to fulfill the latter task.

The topic is of considerable importance. Dean Colet, like Bishop Andrewes and George Herbert, has always been rec-

ognized as an embodiment of the Anglican ideal. The type of spirituality which he represented was the goal which continued to draw the hearts of many devout Churchpeople throughout the reverses and changes of the English reformation. Any student of this period would naturally like to know what opinions Colet held about the controversial questions which were soon to provoke such outbursts. Unfortunately, however, Colet wrote few books, and of his numerous sermons only a fraction have survived in written form. Hence, the student is left to draw rather large conclusions from a small amount of evidence.

Mr. Hunt treats Colet under five heads: as Christian humanist, as reformer, as preacher, as exegete, and as mystic. Unfortunately, the conclusions he reaches are often truisms. We are assured, for instance, that Colet's humanism was thoroughly Christian, that he hated clerical vice, and that he was an effective preacher.

The last two sections are the most interesting. Colet's insistence on the primacy and sufficiency of Scripture is important. It is regrettable, however, that Mr. Hunt constantly compares Colet's views with modern writers rather than with his contemporaries. The innumerable quotations

from Dean Inge are tedious, and we still left wondering how Colet's Christian mysticism accorded with the spirit of his own age. What influence might such a mysticism have had, for



instance, on Cranmer's great conception of the union of God and man in the Eucharist?

Those who are well versed in the history of the 16th-century Church will probably not find anything here to surprise them. But for those, however, who have not yet made the acquaintance of the saintly dean will find this a pleasant and attractive introduction. In spite of the breastwork of footnotes, this book is written in an accessible style and can be quickly read. A p

Collet would have greatly enhanced this game.

H. BOONE PORTER, JR.

Little to Aid

THE LIFE OF THOMAS CRANMER. By Theodore Maynard. Regnery. Pp. xiv, 42. \$4.50.

Theodore Maynard is a professional writer who has done several semi-serious books on historical and religious topics. As an author he seeks to practice that "ever," paradoxical, and somewhat suicidal style usually associated with the Anglo-Irish school of Roman Catholic intellectuals. Those who like this sort of thing will probably find that Waugh and Exley do it better.

It must be said that Mr. Maynard tries to treat his subject fairly — though per-



he does not always discerningly — and he is weak in his praise of Cranmer's literary merits. He even goes so far as to assert that Cranmer's translations are often better than from a literary point of view, than the Latin prayers they replaced (p. 175). On the whole, however, this book tells us little about the great Archbishop. Most of it is given over to witticisms, repetitions, paradoxes, and innumerable irrelevant anecdotes. It will do little to harm the reputation of Cranmer; it will likely do little to aid the reputation of its author and publisher.

H. BOONE PORTER, JR.

Truth vs. Proofs

THE JEWISH UNDERSTANDING OF THE NEW TESTAMENT. By Samuel Sandmel. Hebrew Union College Press. Pp. xx, 221. \$5.

In the course of his interpretation of the New Testament for Jewish readers, Samuel Sandmel develops several interesting ideas. For instance, he considers the Gospels of Matthew and Luke as the antidotes to both St. Paul's excessive concentration in his epistles on the implications of Jesus and St. Mark's pared-down recital of the career of Christ as

he is doing this, the author is forced to stay very closely to the literal meaning

Continued on page 22

sorts and conditions

I WOULD want to live either next door to the church or on the edge of the woods or the water. Schools, shopping, pleasant neighbors, and ability to get to the L.C. office are also important plus values, but they do not, for me, answer to an interior need as do the first two requirements.

AND, if it came down to a choice, I would rather live with nature and take frequent trips to the church than live with the church and take frequent trips to nature. This is, I think, a religious choice, although I do not know exactly why. The suburbanite and the cliff-dweller of the cities may hear the voice of the Son of Man where cross the crowded ways of life. I don't deny them a spiritual evaluation of their environment. Nor do I think I am exactly communing with God when I watch the minnows in the shallows or touch the jewelweed to make its seed-pod spring open.

THE RELIGIOUS exercise involved here is the work of being a creature. It is not a matter of sentimental attachment to the wild things. I would rather watch a black bass than a school of minnows and would rather catch a black bass than watch him. I occupy my predatory place in nature without embarrassment, looking upon natural conflict as a part of nature's peace. "And God saw everything that He had made, and, behold, it was very good." The work of being a creature is to live in God's creation and to see that it is very good.

THE WORKS of man are, in general, all right with me, too. My need is not for untrodden forests and trackless wastes, but only for a little stretch of land or water where the universe can be itself — a place where a rat, a spider, or an ant has a right to be, where the rabbit is entitled to the green shoots he eats. And, of course, where we are entitled to eat the rabbit if we can catch him.

IN SEEING, and being a part of, this primordial pattern, I catch a glimpse of the spiritual dimension of life. Actually, it is more than a glimpse; it is sometimes as full-bodied and deep as Jacob's vision of the angels ascending and descending the supernatural staircase. "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven."

NOW, to count and study and weigh and measure and name these things is an entirely suitable occupation. The Lord God brought the creatures to

Adam "to see what he would call them." As everything a baby touches goes into his mouth, so everything a man touches goes into his rational categories. In the intermediate phase, everything that a boy touches goes into his pockets.

IN BABY, or boy, or man, it is all a part of the work of being a creature. The great astronomer who said that the universe discloses a God who is a great mathematician was enthusiastically collecting the mathematical treasures God has strown about the universe.

THAT which reveals, or exemplifies, or mediates some aspect of the nature of God to us constitutes an exploration into the spiritual dimension. To the mathematician it may be mathematics. To the village half-wit it may be watching the minnows in the shallows, along with me.

BETH-EL was the name Jacob gave to a place where God revealed Himself — "the House of God." But Beth-lehem, the House of Bread — the parish Church — is the place where God communicates Himself to man in a way beyond all investigation of the mind or apprehension of the senses — where the Incarnate Lord becomes one body with us and we with him. Whether from the wilderness, from the astronomer's laboratory, from the suburban home or the city apartment, the path to union with God is the path to the altar.

IN SPEAKING of an area that carries my perceptions deep into the spiritual dimension, I do not intend to generalize about where people ought to live or what in particular they ought to perceive. The point is that our universe shows us, whether in nature, or in music, or in the construction of a bulldozer, or in the struggles and sorrows of plain people, a dimension of depth beyond the space-time coordinates that are discernible to the senses.

THERE IS a precise scientific terminology for this dimension in the words, "good" and "bad." The need to interpret the subject in spatial terms arises only from the stubborn inability of our 20th-century outlook to attribute objective reality to things outside of time and space.

WHERE WE can discern value as an objective reality existing independently of ourselves, where we see that the most real characteristic of a good thing is its goodness, there we stand at the dreadful place which is none other than the house of God and the gate of heaven.

PETER DAY.

Don't Underrate the Lexington Seminary

The Kentucky Theological Seminary, an institution of the diocese of Lexington, has not been regarded with enthusiasm by some of the leaders in the realm of theological education. At the Honolulu General Convention a critical reference to this seminary was included in the Report of the Standing Joint Commission on Theological Education, which asserted that such an institution "cannot aid substantially to meet the Church's need, nor . . . adequately maintain proper standards of theological learning."

In the lively debate which accompanied the presentation of this report to General Convention, the Theological Education Commission itself came in for some criticism. The upshot was that the Convention did not endorse the section dealing with the Lexington seminary.

What is bad about a diocesan seminary? Two things, in the minds of those who oppose such institutions: in the first place, there is the difficulty of maintaining adequate staff, library, finances, buildings, etc., not to mention a fairly constant number of well-qualified students — all those things which the Commission summed up under the heading "proper standards." In the second place, there is the problem of becoming ingrown and sectional in outlook.

For example, in recent LIVING CHURCH promotion, we have found a definite correlation between the ministerial history of the clergy and their interest in supporting a national Church magazine. Those who had a negative point of view were usually clergy who had spent their entire ministry in one diocese and often men who had received their theological education within that diocese. Churchmanship is not nearly the barrier to national Church activity and interest that provincialism is.

However, there is an altogether different side to the Lexington story. And that side is told in this week's news columns. Eight new congregations have been established in the Kentucky mountains very largely through the influence of the Kentucky seminary. Not only manpower, but intellectual and spiritual stimulation have flowed out from this diocesan enterprise, increasing the total number of congregations in a relatively small diocese by more than 25%. The average national gain in parishes and missions is between one and two percent.

Which side of the controversy is right? Or is there something to be said for both sides? It is hard to ignore the fact that the Kentucky Seminary "has a mission."

When Archbishop Makarios was exiled from Cyprus, THE LIVING CHURCH did not join in the protests that were coming from many ecclesiastical sources. Now that the British government is bringing forward documents to prove his active relationship to terrorist activities on the embattled island, we are not inclined to join those who would condemn him. Broadly speaking, our sympathies are with the desires of the great majority of the Cypriots to achieve union with Greece. At the same time, we understand and accept the importance of maintaining a strong British base on this strategic island.

Would that the British and the Greeks had long since arrived at a peaceful and friendly way of balancing these two needs!

As to the reported activities of the Archbishop, they can best be understood by Americans on the basis of men in our own history such as Bishop Leonidas Polk who served as a general in the confederate army and other clergy and ministers who faced the call of two conflicting kinds of duty. For a clergyman to witness or plan the death of any human being is utterly contrary to the purpose of his profession. Yet in the individual case, it has seemed to many that there was no alternative but to take active part in rebellion or war.

On Cyprus, as in many other parts of the Old World, the Church is the central focus and rallying point of the national and cultural community. Saints and bishops have served as the custodians of the national heritage against Goths and Huns and Tartars and Turks. Over long years of oppression, conquerors have learned to deal with the Church leadership as the accepted spokesmen of the national and cultural group. Church and State have often been separate in these much fought-over lands. But Church and community have never been separate. They have been as close as hand and skin.

The Greek community on Cyprus has been trying for years to win attention by peaceful means to what it regarded as its rightful claim to union of the island with Greece. The answer has always been, "Not just now." It is difficult to believe that terrorism is ever justified, and we sincerely hope and pray that both British and Greeks will find a better way than guerrilla warfare for settling their differences. Yet, when those in power refuse over a long period to heed the will of the great majority of the community, the stage is set for violence and discord.

One can easily be shocked about the activities of one side or the other in Cyprus, or even of both. For our part, we stand helplessly by as friends and well-wishers of both, hoping that grace and reason will enter the situation from some source and will ultimately prevail.

Athletes from Professionals to Scrubs Attend Convention

Churchmen active in two-year-old Fellowship of Christian Athletes; President Eisenhower sends greetings to conference

By RUTH M. OGLE

The YMCA camp in Estes Park, Colo., was the setting in August for the first annual meeting of the Fellowship of Christian Athletes. Staff for the four-day conference numbered 63 names that read like a roster of America's all-time greats in the sports world, attending were some 250 high school and college athletes topped by some of the leading present-day sports figures.

Afternoon sessions were made up of coaching instructions and demonstrations. But emphasis in sports had been turned to the spiritual. Mornings and evenings were filled with general assemblies and small group meetings in which the addresses, discussion, and general conversation revolved around the conference theme, "In the way, the truth, and the life."

Playing a dual role in the non-sectarian organization was a 6' 3", 240 lb. former professional football player, the Rev. A. B. Patterson, now student chaplain to Colorado State University's 900 Episcopal students. Fr. Patterson took on members of the Oklahoma State University team during afternoon sessions, labored variously as a member of the conference staff, and presided over one of the morning huddle sessions captained by Bill Krisher, Oklahoma State's probable all-American for 1956.

Patterson is one of a dozen ex-athletes on the staff and has been a member of the advisory board of the FCA since January of this year. Active and enthusiastic laymen of the Church include

Doak Walker, all-pro halfback of the Detroit Lions, (who was also present in Estes Park), Bud Wilkinson (who expected to be there, was forced to make a last minute cancellation, but sent 10 members of his team), and Kyle Rote.

A telegram from President Eisenhower and a letter from Secretary Dulles were read at the opening of the conference by Dr. Louis Evans, Presbyterian minister-at-large (who is the President's minister during his summer stint in Washington, D. C.). The telegram read, "Please give athletes gathered at Estes Park my warm greetings. You will be reinvigorated for the months ahead by your work together, by mountains around you, and the devotion within you. I wish you a successful meeting."

Mr. Dulles' letter said, "Dr. Louis H. Evans mentioned in his sermon today

your forthcoming gathering. I was delighted to hear of it. I feel confident that those of you who have won a reputation and influence in the field of athletics can equally exert Christian leadership, and I am delighted that you are undertaking this. It will, I am sure, serve the interests of our nation, which has from the beginning been strengthened by the Christian principles of its people."

"Hero Worshippers"

Keynote speaker at the conference was Branch Rickey, ex-manager of the Pittsburgh Pirates, who said: "I have never faced a program which is so pregnant with promises for so many young men in terms of service to God. The youth of our nation are hero worshippers of men of physical attainments. This fact offers to top-ranking athletes, who have sincere faith in God and Jesus Christ, an unparalleled opportunity to be witnesses for that faith to the youngsters over whom the athletes exercise influence."

It was this influence of athletes, and the possibility of turning it to Christian witness, that led to the founding, two years ago, of the FCA by Don McClanen of Norman, Okla., a former coach and now the group's executive secretary. With the encouragement of Dr. Evans, he contacted a number of top athletes about a plan in which they could develop and crystallize their own spiritual faith, and then tell the youth of America about it.

In January, 1955, the first "task force" of these athletes made talks before youngsters in the Tulsa schools, explaining the program of the FCA. Since then, various group combinations of top sports figures and ministers have talked to 84,000 students in public schools, 1,145 college athletes, 2,000 adults, and 2,500 reform school inmates in major meetings, and to many more in smaller sessions, reaching a total of nearly 100,000 in some 25 cities.

Now there are 150 top athletes participating in the program, and 100 clergymen active in one capacity or another, and the FCA is scheduling requests for meetings in 50 different cities across the nation.

Approximate attendance figures for the Estes Park conference were 50 coaches, ministers, and top names in the sports world, 100 college students, and 150 high school boys. They came from 21 states, including New York, Texas, Florida, and California.

Huddle Groups

Many of the ministers, representing virtually all faiths, were themselves former prominent athletes, two of them all-Americans. They served as assembly speakers, and as "coaches" of the morning "huddle sessions" made up of about 20 members. Captains of the huddle groups — such athletes as Bill Krisher, Donn Moomaw, Rafer Johnson, Ron Morris, Clendon Thomas, Eddie Southern — talked of the meaning of Christianity in athletics on a



Ed Maker

FOOTBALL HEROES at Fellowship of Christian Athletes meeting (from left): Rusty Fairly, high school coach; Doak Walker; Dick Clausen; U. of New Mexico coach; Harry Stuhldreher, one of the Four-Horsemen.

personal basis and drew out members of the group in general discussions of their experiences.

In one of these sessions, a Oklahoma U. football coach, Clendon Thomas, explained that a great football coach not only gives his boys physical leadership, but like Bud Wilkinson, gives them "a deep meaningful leadership in spiritual values."

A Rice Institute basketball star, Temple Tucker, said: "Look, I'm not trying to say that God helps me when I make a hook shot, but I am saying that when the game is over and I know I have played it the right way, it helps me to know that God helped me play it that way." The 6' 10" basketball star added: "I stand a little nearer to heaven than you guys, but if I didn't have my faith to make me even taller, you guys could reach right over me."

One of the ten members of the Oklahoma U. team gave credit to Churchman Bud Wilkinson for changing his conception that religion was for sissies, saying, "If a guy like that believes, I'd be a fool not to."

Zealous sincerity was the common denominator, from polished professional speeches in assemblies, to the fumbling unaccustomed attempts at self-expression in informal sessions.

In one of the early addresses, Dr. Evans asked, "How can you stay on the basketball team if you don't know where the basket is, or on the baseball team if you can't find home plate? . . . The most embarrassing question you can ask a young man today is 'What are you living for?' . . . Our society is able to build machines that don't crack up, but we can't build young men that way . . . I sometimes fear that American athletes are many times muscular mountains of indirection because they lack a sense of true spiritual values."

Harry Stuhldreher, former Wisconsin U. football coach, told the young athletes they have a responsibility to set outstanding examples in Christian living for their fellow athletes.

All-American linebacker, Donn Moomaw: "You are either on the team of God, or you're off. There is no in-between . . . no second team. If you're on God's team, Jesus Christ is your coach and quarterback and you follow Him." Now a seminary student at Princeton University, Moomaw said, "Sure, you'll get laughed at sometimes. I was laughed at and I know it can hurt. But if you're going to be on God's team you've got to be there all the way, not just a little bit."

Biggie Munn, athletic director at Michigan State, urged the athletes to go back to their own schools and institute regular prayer among their fellow players.

During one of the afternoon workouts in football, Otto Graham, famed Cleveland Browns' quarterback, now retired, addressed a college hopeful who was hav-

ing difficulty with a hand-off in practice. "Look, football and Christianity are just alike," he said. "They both take hard work. You've got to decide you'll work at it if you want to be good. You may have to practice this hand-off a thousand times a day, but if you really want to be good at it, you've got to get it down so good that you can't do it wrong. Same thing is true with religion, if you see what I mean. If you practice this hand-off as much as you should, then you'll not have time for some other things you may want to do. I mean, you've got to be willing to sacrifice."

"Should Have Been There"

There was little doubt in anyone's mind that this first annual conference was an all-out success, and there was evidence that its effect reached beyond athletic circles. The *Denver Post* gave it extensive coverage, not only in the sports section but as general news. One of their staff reporters, whose coverage of the event began with coldly factual reporting, turned in the following story on the final night of the conference:

"Your boy should have been here Wednesday night.

"Nearly 300 high school and college athletes were gathered around a bonfire singing Christ's own words of the Lord's Prayer to the music of Malotte. . . .

"The singing climaxed an open air meeting at which athletes from New York to California talked informally of what they got from a conference of the Fellow-

ship of Christian Athletes they attended at the YMCA camp here. Their words made it plain that what they learned here will impress them for the rest of their lives. . . .

"Words about God and Jesus Christ don't come easy for ordinary high school and college athletes, especially for those among them who have spent their lives 'goofing off' from God.

"Let them speak for themselves. Their names are not important here.

"A husky footballer from a suburban Denver high school: 'I never understood God, and the Bible never meant much to me. Now it seems to me like it's crystal clear.'

"Another boy chips in: 'I've been lonely before. If I can live a Christian life, I know now I'll never be lonely again.'

"A Michigan track speedster puts in a bit: 'I've just realized I've been trying to lead a Christian life without Jesus Christ. It can't be done.'

"A Texas high school football player chimes in 'I'm raring to get home and start work with my friends.

"The music praising God with their own perfect prayer came from muscular football players, tall, skinny basketball men, and lean runners. They ranged from All-Americans to high school scrub still hoping to make a team.

"In the hush which followed, the wind which blew all day through Estes Park was afraid to make a sound.

"Your boy should have been there."

Urban Priests' Group Issues Statement Supporting Church's Work with Youth

The Urban Priests' Group, an organization of Episcopal clergymen working in congested areas of New York City, has drafted a statement supporting the Youth Board and the work of clergy and laymen in working out a truce with the teen-age gangs on New York City's Lower East Side. The statement was the result of a feud between the Youth Board and the local police department on the proper way of handling a recent outbreak of teen-age gang wars [L. C., Sept. 2d].

While the priests' group was drafting the statement, which was presented to Mayor Robert Wagner of New York City, Mayor Wagner issued a statement saying that there was no feuding between city agencies leading the fight against juvenile delinquency.

According to the *New York Times*, Mayor Wagner made it plain that he had a high respect for the work being done by the Youth Board. He stressed that while it "sometimes uses separate and distinct techniques in trying to get youthful gang activities diverted into useful channels," he believed those methods had been "quite successful." He then disclosed that the Board of Estimate probably would soon vote \$500,000 more for use of the

Youth Board this year in its preventive work with youth. The money had been assigned to the agency earlier, then withdrawn when funds in that amount became available from the state.

The following statement was drawn up by the Urban Priests' Group and signed by group chairman, the Rev. Edward Chandler, vicar of St. Peter's Church.

"Current discussions of teen-age wars and truces have brought up the question of proper functions of various social agencies they deal with juvenile delinquency. A prominent position played by the Church in recent conflicts has led to a questioning of the role of religious bodies in this area of social concern; implicit in the questioning has been the suggestion that the Church has no business here.

"The Urban Priests' Group believes that the Church does have an important part to play in this as in all areas of civic life. Realizing the differing functions of all agencies — at least the important part of the Police Department — we believe that the Church has a special responsibility to establish and maintain peace amongst all the people committed to her care.

"Hence, it falls our lot from time to time to assist our young people in the solution of their problems. In so doing we try to find them where they are, for it is only in

that we can hope to help them raise their moral and group standards to higher, more desirable levels. Recent implications of such pastoral activity sanctions criminal behavior threatens the integrity of the church's work.

In view of this, we are deeply disturbed by the aggressive way in which agencies which should be coöperating in order to maintain the peaceful structure of our neighborhoods have been deflected into fruitless bickering concerning their functions. It is our intention to seek every charitable way by which it may be possible to restore that atmosphere of mutual respect and coöperation by which alone the serious problem of juvenile delinquency can be solved. It is our hope that the responsible civic authorities will accept such an approach. In view of this we respectfully ask that Mayor [Name] take such means as necessary in order to stimulate effectual action. The Rt. Rev. [Name] F. Boynton, Suffragan Bishop of [Name] [Name], who is the Patron of the Urban [Name] Group, has expressed his deep concern over the controversy and hopes that the [Name] Church will be represented in any effort to achieve such an end."

Top Stresses Need to Know "Building Christ" at Conference

Men need to know and evangelize the Word of Christ was emphasized in an address by the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, at the third province conference of the Brotherhood of St. Andrew meeting in Penn Hall, Chambersburg, Pa. Bishop Burrill said that too much time is spent talking about a dead Christ and requested that the men of the brotherhood be vitally concerned with the living spiritual dynamics of the early church.

Opening speaker at the conference was the Rev. Robert C. Jones, National Director of the Church Army. He told the conference that all men are called to know Christ and "when you start, His Word and the Holy Spirit will lead you in truth, unity, and effectiveness, even though you may not deserve this great gift."

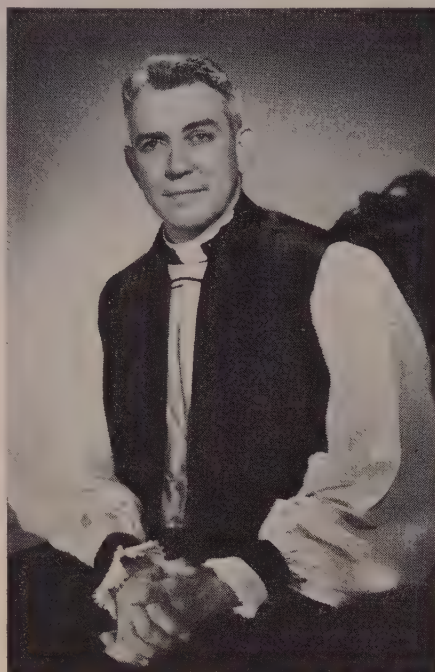
Following an all-day workshop, which emphasized the theme of the conference, "What the Brotherhood has to Give," reports were given on the various phases of the work of the Brotherhood. Reports included a new mission founded on the streets of Baltimore, a mid-week study group for lay work and prayer, a thorough calling group in Mt. Hope, Pa., a group organized for visiting the sick in hospitals. Speakers stressed the need to work with all men's groups and existing organization in the parish. Harold A. Pleuthner, author and addresser, spoke on "Building Up the Congregation" at the Saturday meeting. The men were told to be Christians at home, to teach their children early to pray and tithe, and to place religious emphasis in the home.

After the meeting the work of KEEP [Name] was remembered with a special

Rev. J. P. Clements Consecrated in Texas

Ten bishops, including the Most Rev. Henry Knox Sherrill, Presiding Bishop, participated in the consecration of the Rev. James Parker Clements as Suffragan Bishop of the diocese of Texas. Fr. Clements was the 47th bishop to be consecrated by Bishop Sherrill since he became the presiding bishop.

The consecration took place in Christ Church Cathedral, Houston, Tex., on August 29th at 10 a.m. Co-consecrators were the Rt. Rev. John Elbridge Hines, Bishop of Texas, and the Rt. Rev. Clinton Simon



Bert Koppers

BISHOP CLEMENTS

Quin, retired Bishop of Texas. A special prayer of Thanksgiving was offered in gratitude to God that Bishop Quin, who is 73 years old, was able to assist.

Other bishops joining in the apostolic rite of laying on of hands, included Bishop Quarterman of North Texas, epistoler; Bishop Marmion of Kentucky, gospeller; Bishop Jones of West Texas, preacher; Bishop Goddard, suffragan of Texas and Bishop Kellogg, Coadjutor of Minnesota, presenting bishops; and Bishop Brown, Coadjutor of Arkansas, litanist. Attending presbyters were the Rev. J. Thomas Bagby, rector of St. Martin's, Houston, and the Rev. John R. Bentley, rector of Christ Church, Tyler. Deputy registrar attending the consecration was the Rev. Haskin V. Little, rector of St. Andrew's Church, Houston.

Master of ceremonies was the Rev. John McKee, rector of St. Thomas Church, Wharton. A choir of over 80 voices, directed by J. H. Ossewaarde, organist and choirmaster of the cathedral, provided the musical background for the simple and reverent celebration. Also in attendance

were two other bishops who did not participate in the ceremony: Bishop VanderHorst, Suffragan of Tennessee, and Bishop Harte, Suffragan of Dallas.

Included in the procession were many visiting clergy, wardens, and vestrymen of St. Mark's Church, Houston; members of the executive board and standing committee, candidates and postulants of the diocese, crucifers, and torch bearers. The cathedral was filled with a capacity congregation, but only participants in the ceremony, family, and intimate friends of Bishop Clements received Holy Communion at this time. Earlier services were held in all churches throughout the city.

Following the consecration, luncheon was served in the parish hall at Trinity Church, Houston, for the bishops, clergy, officials of the diocese and their wives. Tuesday evening an informal reception was held in honor of the occasion at Milford House. A dinner was served for the bishops and their wives at the Petroleum Club preceding the open reception.

Bishop Clements, who was formerly rector of St. Mark's Church, Houston, will assist the other two bishops in the general work of the diocese and make his home in Austin. He is a graduate of Baylor University and Virginia Theological Seminary and was ordained priest in 1940. After serving as a chaplain for the U.S. Naval Reserve from 1943 to 1946, he became rector of Christ Church, Tyler. He served as a deputy to General Convention in 1949, and has also been chairman of the board of examining chaplains, a member of the executive board, standing committee, and board of trustees in the diocese of Texas.

Students from Many Countries Attend Course on Church Unity

Students from around the world, including several Episcopalian seminary students, gathered at the Ecumenical Institute of the World Council of Churches in Geneva, Switzerland to discuss the works of existentialist writer Jean-Paul Sartre in relation to the general theme of the course, "The Church; Its Unity, Diversity, and Division."

Among the staff members who participated in the conference was the Rev. Gerald O'Grady, rector of the American Protestant Episcopal Church in Geneva, who acted as chaplain for the course.

American students from the Episcopal Church at the conference were Robert S. Ellwood, Jr., Chadron, Neb.; Geoffrey S. Simpson, Racine, Wis.; Henry C. Smith, II, Drexel Hill, Pa.; and the Rev. Donald O. Wiseman, Walled Lake, Mich. Members of the Church of England at the conference were Eric Buchanan, Rotherham; Peter N. Downham, Chesterfield; Jenö G. Kohnner, London; Michael J. Langford, London; Christopher L. Mearns, Bristol; and Bernard J. Rofe, Wolverhampton.

Churchmen Greeted at New Dehli On First Lap of Tour of India

By CLIFFORD P. MOREHOUSE *

Christian leadership alone was capable of dealing with the Moslem refugee problem in North India at the height of the disorders following the partition of Pakistan and India, the Minister of Health in Nehru's cabinet told a delegation from the Episcopal Church in New Delhi, August 18th. Rajkumari (Princess) Amrit Kaur, a Christian woman whose father was deposed from his hereditary throne because of his conversion, received the delegation, headed by Bishop Binsted of the Philippines, at Government House.

Rajkumari, as she is popularly called, had high praise also for the work of Christian missionaries and workers, both for-

Bishop Binsted of the Philippines, chairman of the delegation to visit the Church of South India, was stricken with a circulatory ailment in Bombay. On advice of physicians he has had to abandon his India trip and is returning to Manila immediately. The acting chairmanship, therefore, falls upon Bishop Lichtenberger of Missouri and the delegation will be redivided into two groups to carry out the program in South India. The delegation reported that the wise leadership of Bishop Binsted will be sorely missed.

Religious News Service reported that Bishop Binsted was advised by doctors to return to Manila for tests and treatment after his legs collapsed and he was unable to stand or walk, except for brief periods.

The bishop's 40 years in the Orient equipped him for the type of evaluation being done by the delegation. Bishop Binsted will help the travelers sort their impressions and formulate their report when they return to Manila after their tour of India.

eign and Indian, among the lepers of her country. But future evangelism, she said, should be left to the leadership of Indian Christians, and foreign Churches should confine their aid to financial assistance and the sending of high-class educational leaders to assist the Indian Christians. Such leaders, if of the highest character and ability, continue to be welcome in India, despite a recent highly publicized protest by a minority group, she said.

The delegation, authorized by General Convention and appointed by the Presiding Bishop to visit and study the Church of South India, is spending a week in and about the Indian capital in study and preparation for its mission. Its work began August 18th, when its chairman was joined by the four members from the United States, Bishop Lichtenberger of Missouri, the Rev. John V. Butler, the Rev. Gardiner M. Day, and myself.

We began with a corporate communion in the chapel of the Cambridge Brother-

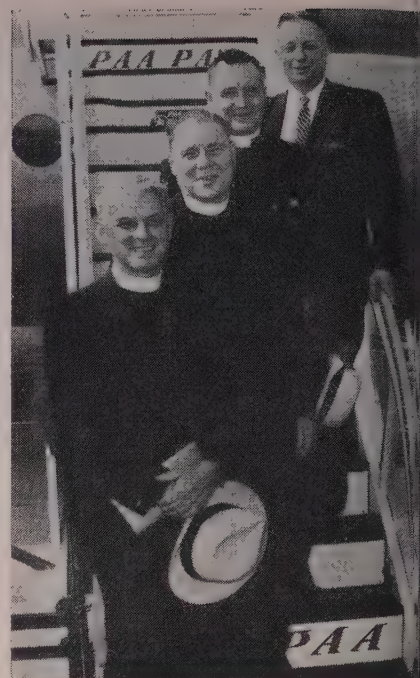
hood, a religious order of English and Indian priests which has its headquarters in New Delhi. An all-day conference was broken by a luncheon at which the members met local Church leaders, as guests of the Rev. Kenneth Sharp, superior of the order and commissary of the Bishop of Delhi, who is absent in England. After this, we were guests of Rajkumari at tea, and then attended a large reception at the Cathedral.

The reason that Christians were able to be of such great assistance in the refugee crisis, Rajkumari said, was that they alone were safe from violence at either Hindu or Moslem hands, and their love of souls made them sympathetic to the plight of the helpless refugees. The white cassocks normally worn by bishops and priests in this country became a badge of recognition and a symbol of leadership. Later Fr. Sharp took us to visit a group of tombs on the outskirts of the city where he himself had supervised the shelter and feeding of 10,000 refugees. Some refugee families are still living among the tombs, and we saw others in their pitifully inadequate shelters in other parts of Delhi and vicinity.

Our program for this first week includes visits to other government officials, including the Prime Minister, Jawaharlal Nehru. Mr. Nehru is highly regarded by Christians here, though he himself not a professing member of any religious body. "As long as Nehru is at the head of the government," we have been told many times, "Christians in India have nothing to fear." But when asked about the future after Nehru, no one will venture a prediction. "Indian Christians have not yet been tested by persecution," one priest told us.

We are also learning all that we can from Anglican and other Church leaders and from the staff of the American Embassy.

The delegation was cordially received in New Delhi by Prime Minister Nehru, who expressed interest in its aims and welcomed the members to India. He reminded us that Christianity is an indigenous Indian religion, having been brought here originally in the earliest days, subsequently in the 15th and 16th century with the Portuguese, and in the 18th and 19th century with the British. When divested of any imperialistic or colonial



VISITING SOUTH INDIA as Episcopal Church representatives are (from left): Bishop Lichtenberger of Missouri, the Rev. John Butler, the Rev. Gardiner M. Day, Clifford Morehouse of Morehouse-Gorham.

trappings it was most welcome. In South, he said, we would see many Christian shrines and find areas in which was the religion of the people. Beyond that, the Prime Minister was not in a communicative mood, and did not discuss any aspects of current religious problems.

The delegation were guests at a luncheon of Frederic Bartlett, charge d'affaires of the American Embassy, who graciously invited several distinguished Christian members of the Lok Saba (lower house of Parliament) to meet us.

In a trip to Agra the delegation saw the Taj Mahal, and also visited Anglican churches and schools in Agra and Sitapur, the latter work dating from about 1840.

On August 23d we flew to Bombay where we were warmly greeted by Bishop Lash. As he is chairman of the liaison committee of the Church of India in India, Pakistan, Burma, and Ceylon, with the Church of South India, he was able to give much valuable background material.

[The delegation will submit a report on its findings to the Commissions on Interdenominational Relations of the General Convention, which will meet in Washington, D. C., in January, with a view to making recommendations to the General Convention of 1958 concerning the future relationship of the Episcopal Church to the Church of South India. The Church of South India was established in 1947 as a union of Anglican, Congregational, Dutch Reformed, Presbyterian, and Methodist bodies. Clergymen of these Churches were taken into the union with whatever ordination they already had, but clergymen coming into the new Church thereafter were to receive episcopal ordination.]

*This is the first in a series of on-the-spot news stories from Mr. Morehouse reporting the travels of a four-man delegation to India, with particular emphasis on the Church of South India.

English Mass Held By Roman Catholics

Preference of Thousands Enjoy

English Mass and 'Protestant' Hymns

Anglicans in London, Ontario, would have been delightedly amazed had they been able to eavesdrop on the Roman Catholic Twentieth North American Liturgical Week held there recently. They would have heard the 2,000 delegates, headed by a cardinal, an archbishop, a bishop, and countless monsignori join in communion in a service conducted mostly in English language.

During two of the four evening masses the entire concourse joined in saying — mostly in English — the Creed, Gloria in excelsis, Sanctus, Agnus Dei, Benedictus, Veni, and Domine, non sum dignus. English hymns were sung before and after each of the four masses and all masses were offered facing the people, so that the action of the celebrant could be seen and followed clearly.

The radical program of events did not go unchallenged, however. After an enthusiastic choir rehearsal conducted by the late Eugene A. Walsh, SS, (Sulpician) a bad storm blew up in the meeting of the board of directors. One of the directors complained that the conference was "singing 'Anglican tunes.'" To this Fr. Walsh responded with some heat: "There is no such thing as Anglican music. There is only good music and bad music — and that is good music."

In a discussion of hymnology by organ and choir directors the "sentimental waltz" with their "waltz time and beer time" character, heard in Roman Catholic churches, was condemned. It was decided that a new hymnal is about to be published, dropping out many "old and well-loved Roman Catholic hymns" and introducing many from Protestant sources.

During general participation in Palm Sunday Processions, the Rev. Dennis J. Ryan of Rockford stated, "We need more English hymns to be sung in this Sunday procession. Let us make the procession dramatic, reading the Gospel of the Passion in English, with the people joining in the shouts of the crowd; 'Hosanna to Him that cometh in the name of the Lord.'"

Typical of the approval voiced concerning the change in the hymnal was a remark by Marcel Saddy, a leader of a procession for the laity, who said, "How do you like those jolly Protestant hymns?"

Roman Catholics were urged to adopt the customs now common among Protestants, when Bishop Cody of London, host of the conference, said in his opening sermon, "Study the written Word of God. Many of our separated brethren have an example of daily meditation of the Holy Scriptures, which not many Catholics can equal."

The Rev. Thomas Carroll of Boston stated, "In the mass are two elements, sacrifice and participation. At the reformation these two principles became divided. Protestantism kept the participation, but lost the sacrifice. Catholics kept the sacrifice but lost the participation. It is our aim now to restore what has been neglected into full fruition of the liturgy."

The laity were urged to restore the Family Prayer in their homes, with the example of the Family Prayer in the Book of Common Prayer used as a model. "Too many Roman Catholic families use the 'Gimme-gimme' approach, concentrating on trying to get something more from

God as a result of repeated prayers as though they were at a bargain counter trying to get packages of divine grace at a special rate," it was stated.

A more extended use of the mass in English will be urged at a world liturgical conference to be held in Assisi next month, it was announced. A number of the delegates attending the North American conference will attend the meeting in Assisi where official authorization from Rome for "mass in English" will be promulgated. Attending the conference at London were 1164 delegates, 284 priests, 453 nuns, 120 seminarians, and thousands of visitors.

"Have a Mission" Drive Provides Eight New Congregations In Isolated Mountain Section of Diocese of Lexington

"Don't be a mission; have a mission!"

This slogan is beginning to pay off in a big way in the establishment of congregations in new areas in the diocese of Lexington. In the past few months, since the beginning of an extensive drive for new churches, the diocese has established eight new congregations, with several more still in the planning stage.

The first of the new congregations was St. Mark's, Hazard, Ky., which completed its church building within a year, and then promptly outgrew it, and had to enlarge itself. St. Luke's Church, Cumberland, then followed. Both St. Mark's and St. Luke's are in coal-mining towns in the Kentucky mountains.

Grace Church, Florence, Ky., in the northern part of the state, just two years old this August, has completed a new church building, and acquired a rectory. This parish had outgrown its building before it could have the first service in it! Its full-time vicar is the Rev. Arthur D. Willis, recent graduate of the Episcopal Theological Seminary in Kentucky.

In neighboring Campbell County, at the town of Cold Spring, the laymen's group of St. Andrew's Church, Ft. Thomas, are sponsoring the newly initiated and newly named All Saints' Church. Lay-readers are carrying on this venture in a fast-growing suburban area, and presently are searching for a full-time clergyman is under way.

St. Alban's Church, Morehead, Ky., has been founded within the last six months, under the sponsorship of the Church of the Nativity, Maysville, and a layreader, Dr. R. L. Grierson, is in charge.

In August a group of laymen and laywomen of St. John's Church, Versailles, Ky., opened a new congregation, not yet named, in the town of Lawrenceburg. The Rev. Samuel Blackard, vicar of St. Philip's Church, Harrodsburg, a nearby town, is assisting the laypeople in this work.

Grace Church, Florence, was sponsored by Trinity Church, Covington, and both St. Mark's, Hazard, and St. Luke's, Cumberland, were sponsored by Christ Church, Harlan, Ky.

Lexington has seen the establishment of two new churches — St. Augustine's, just off the campus of the University of Kentucky; and St. Michael's, in the fast-growing southern section of the city. Both of these have been sponsored by Christ Church, Lexington, with notable assistance from the Church of the Good Shepherd, Lexington. The Rev. William L. Porter, recent graduate of the Episcopal Theological Seminary in Kentucky, is the full-time priest at St. Michael's. An active search is now being made for a properly qualified clergyman to take charge of St. Augustine's, which carries with it the student work at the University of Kentucky.

Both St. Augustine's and St. Michael's have prominent, well-located lots, but as yet no church building of their own. Active plans for this construction are under way.

An older mission of the diocese, St. Andrew's Church, Lexington, while not numbered among the new congregations, is getting a fine new parish house, which is now under construction, and will be ready early in the fall.

This burst of missionary energy and activity is the direct result of the work of the Episcopal Theological Seminary in Kentucky, in Lexington. Through this school the diocese of Lexington for the first time in its 61-year history has been adequately manned. The young clergymen made available to the diocese by this school first revived the existing mission churches, and now have sparked this drive for the establishment of new churches.

Under the leadership of the Rev. F. Willard Kephart, Jr., a graduate of Kentucky Seminary, who is rector of St. Mary's Church, Middlesboro, a new organization dedicated to the advancement of the work of the Episcopal Church in the Kentucky mountains has been formed, under the designation of LAMP (Lexington Associated Mountain Parishes). This association covers seven congregations in the coal-mining regions, and is made up of clergymen and lay people. Two planning sessions have been held since this organi-

zation was launched, in June, looking forward to an active evangelistic campaign throughout the mountain regions of the diocese in the coming fall and winter. Coöperating with this movement is the Very Rev. Ray Holder, Dean of Kentucky Seminary.

As Bishop Moody of Lexington says: "The Episcopal Church has in abundance the spiritual gifts which this region most needs! All we have to do is to convince them that we are alive and they will join us!"

Retired Editor of Forward Movement Publications Dies

The Rev. Gilbert P. Symons, 77, former editor of the Forward Movement Publications and retired rector of Christ Church, Glendale, Ohio, died August 26th in Jewish Hospital.

Born in Plymouth, England, Canon Symons came to the United States at the age of 14. He attended Bard College, New York City; Kenyon College, Gambier, Ohio; Oxford University, and the University of Goettingen, Germany. He was ordained deacon in 1907 and priest in 1908. From 1908 to 1910 he was curate of St. John's Church, Youngstown, Pa., and from 1911 to 1931 he was rector of Christ Church, Glendale. From 1934 until his retirement in 1950 he was the editor of the Forward Movement Publications.

Canon Symons served as a field chaplain for the prisoners of war in Great Britain during World War I. He was twice a deputy to General Convention and was a delegate to the Oxford and Edinburgh Ecumenical conferences in 1937. He was also the author of numerous essays, stories, and articles in *Harpers* magazine, the *Woman's Home Companion*, and *Popular Mechanics*. Canon Symons also conducted a column entitled *Everyday Religion* in *THE LIVING CHURCH* for several years.

After serving as rector of the Glendale church for 20 years, Canon Symons became canon of the diocese of Southern Ohio, serving as assistant to the Rt. Rev. Henry W. Hobson, bishop of Southern Ohio, until his retirement five years ago.

Canon Symons is survived by his wife, Mrs. Lydia Roth Symons; one son, Gilbert; four daughters, Miss Flora Symons, Mrs. John McFarland, Mrs. Samuel S. Dubin, Mrs. Samuel M. Strong; and 11 grandchildren. Services were conducted at Christ Church by Bishop Hobson, assisted by the Rev. James E. Clark, rector of Christ Church.

Appalachian School Moves

Appalachian School at Penland, N. C., will move next year to the 110-acre Terry estate at Black Mountain, N. C. The board of trustees made no plans for disposal of the 240-acre Penland tract.

A Tribute to Unsung Saints

A slight, stooped man whose sad features were frequently transfigured by a golden smile, Canon Symons seemed to enjoy anonymity. In response to General Convention's call for a "Forward Movement" in Church life, a sort of spiritual NRA in Depression times, he was appointed in 1934 by the Forward Movement Commission as editor of its publications and in October, 1935, he shepherded the first issue of *Forward — day by day* through the press. Published five times a year since then, the little booklet of daily Bible readings and devotional commentary has had many authors, all anonymous, and is now circulating nearly 400,000 copies per issue.

Among Canon Symon's anonymous works was his column, *Everyday Religion*, in *THE LIVING CHURCH* during the 1930's. A characteristic installment in its mixture of the grim, the tender, and the glorious, was this tribute to his parents and to all the unsung saints.

Everyday Religion

There come times when the way of a Christian seems no better than a wilderness trail. Hard going and a lonely way. This City of God we are seeking — does it surely lie at the end of the long road, or is it a mirage that will evade us to the last? Who am I that I should carry this burden of faith in the Invisible, and be laughed at for my pains? How comes it to pass that I must always say Yea to the world's Nay? Who made me an advocate of an ideal so hard to maintain, so easy to blemish, so delayed in the proving?

Why not rebel?

And then my mother's image comes before me. I know now that she was only a village maid, but she had the manners of a queen. Her few school days barely opened the narrowest of windows upon the great world. Her bookshelf was the pinched rack of the Church pew. She never saw the great of this world. She knew nothing of maestros, virtuosos, or the age-long line of genius and all their mighty works. Her symphonies were psalm tunes from the village choir; her two canvasses, a moorland church and the grimy slum of a great factory town. The narrowest of windows barely opened for her, but it opened to the sky. And in that narrow look she caught it all, for she saw God. And God was with her all her days, through the bearing of all us children, through pinching poverty and the work that was never done.

No wretch ever came to this poor woman's door to be turned away. Though the veriest scoundrel could not deceive her pure eyes, somehow

she would treat him like kin. Her compassion was borrowed from Heaven. She was an angel in the slum of the world. Explain it, you psychologists, if you can.

And there beside her, returning her alone, the moment his ill-paid labor ceased, was a tall man. He was a hero, and clothes bought at second hand could not conceal it. He had the dreaming, poet's look that the smudge of grimy work failed to darken. He was a good, brave man. He brought home to us all his weekly wage as if it were the Golden Fleece. A scanty, unfair wage it was and he knew it. He was not blind to the injustice he bore, but knowing himself to be bearing it with so many others, he bore it without a whine.

My memory of him is of a very perfect, gentle knight.

And there are others like them. Their lives enfolded mine. There was an unearthly beauty about them all. The world gave them no premium, only standing ground on the muddy street, make of the sky what you will. They chose to make Heaven on earth. They made it for many, and they made it for me.

What magic garments did they wear so to pass through this naughty world unharming and unharmed? Oh, their dear faces, their ministering hands, their tired feet tireless to the last, their words of love, their souls that had forsworn self, their unspoken vows kept to the very end.

All these are mine. Gone, but they are mine still. Like a cloud of witnesses they surround me and beckon me on. They will never desert me.



Stephen Bayne, Noted New York Educator, Dies

Dr. Stephen Fielding Bayne, 77, a noted New York City educator and Churchman, died last night at the home of his daughter, Mrs. Verne Montgomery, in Downers Grove, Ill.

A pioneer in the reorganization of New York City's system of education, Dr. Bayne had served in the school system for 45 years at the time of his retirement in 1941. Dr. Bayne was active in introducing the activity program for learning through experiences rather than solely through lectures and books in New York. He was a graduate of City College and received a master's degree from Columbia University and a doctor's degree from Yale.

Dr. Bayne started his career as a teacher in 1898. He later became a principal of elementary schools, a district superintendent, and an associate superintendent. In 1912 he was elected deputy superintendent of schools.

Dr. Bayne contended that religious education was "the birthright of every child." He was Sunday school superintendent for the Chapel of the Intercession, Trinity Church, and a founder of the Protestant Teachers Association. He served as a layman of Trinity parish and became a churchwarden in 1941. He retired as churchwarden last May.

Dr. Bayne is survived by his wife, Mrs. Julia Ashley Bayne; two sons, the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia, and Edward A. Bayne; and one daughter, Mrs. Charlotte Montgomery.

Western North Carolina Accepts 110-Acre Estate for Diocese

A \$600,000 mansion complete with swimming pool, gymnasium, and bowling alley, is part of a 110-acre estate recently bequeathed to the diocese of Western North Carolina following the death of its owner, Mrs. Franklin S. Terry, widow of a General Electric Company vice president.

The Rt. Rev. Matthew George Henry, Bishop of Western North Carolina, said the diocese will use the property for a school, a child care institute, or possibly a diocesan center for several church institutions.

Mrs. Terry, who died in April, 1954, was a member of St. James Church, Black Mountain, N. C. She bequeathed the property to her daughter, Mrs. Lillian Emerson Boscovitz of New York City, who declined to accept it. The administrator of the estate then offered it to the Rev. Dr. Norman Vincent Peale who also declined. The estate was also offered to the Domestic and Foreign Missionary Society of the Church, which asked the diocese of Western North Carolina to accept the gift on the condition that it be used for religious purposes. [RNS]

22 Churches in Diocese of Los Angeles Engage in \$1,633,000 Building Projects

Church building has taken a surge upwards around the entire country, but nowhere is this more apparent than in the diocese of Los Angeles where construction is scheduled for 22 new Episcopal church buildings. According to Canon Clinton W. Billig, executive assistant to Bishop Bloy, the \$1,633,000 projects are producing an architectural renaissance which will radically change the whole facade of religious worship.

An open-air pavilion with glass walls will be the unusual design of a new building planned by St. Martha's Mission in West Covina. The plans, by Carleton Winslow, architect, have been unanimously approved by the congregation. The church will have a flat roof with natural wood and laminated beams repeated the length of the building. Wide eaves will protect the glass areas from the direct rays of the sun and will give a sheltered feeling. A single great cross will stand in front with a shower of crosses suspended by wires as a background.

Next December will see the start of construction of the parish hall and classroom building at the rapidly expanding St. Mathew's in Pacific Palisades. The parish was recently featured in an article in *This Week* magazine, as typical of the renaissance in church architecture now going on in the United States. Cost of the two new units will total \$100,000.

All Saints', Riverside, has just completed construction of two more buildings on its five-acre site at a cost of \$160,000. Holy Faith, Inglewood, plans to enlarge the church building next spring and add a third unit to the educational building at an estimated cost of \$150,000. A brick parish hall with tile roof will soon be started at St. Francis, Palos Verdes, at a cost of about \$118,000.

Other churches in the Los Angeles diocese planning construction include Church of the Ascension, Tujunga, \$100,000 parish church; St. Luke's, Monrovia, \$100,000 Church school; Grace Church, Glendora, \$90,000 sanctuary; St. John's, Chula Vista, \$65,000 parish building; St. Paul's, Lancaster, \$60,000 church; St. Paul's, El Centro, \$35,000 rectory; St. John the Divine, Costa Mesa, \$38,000 all-purpose building; St. Mark's, Upland, parish hall; and St. James', Newport-Balboa, \$17,000 annex.

Churches now in the process of construction include Church of the Good Shepherd, Bonita, \$35,000 combined church and parish hall; Christ Church, Coronado, \$35,000 rectory; St. Philip's, Lemon Grove, \$5,500 Sunday school addition; and All Saints', Brawley, \$4,500 education building.

St. Michael's new \$80,000 parish hall and classroom building in Anaheim was completed last May. All Souls', Point

Loma, San Diego, will spend a similar amount for the construction of a Sunday school and church office building. St. David's mission, San Diego, acquired a new site valued at \$20,000. A church and parish hall, to cost \$50,000, will replace facilities already outgrown.

St. Mark's mission in Holtville, which has been worshipping in the Justice Court, will finally get a church of its own. Construction will begin this fall on the new church costing \$10,000.

The two-year-old mission of St. Stephens, La Habra, which has been holding services and Sunday school at the Woman's Club hopes to move into its new building now under construction by September 15. Volunteer labor of the congregation is providing the altar, altar rail, pulpit and other appurtenances of the new mission.

A Bee in Her Bonnet

Women's hats have been designed out of everything from fresh fruit to old rags, but Jean Webster, director of Christian Education at Trinity Church, Asheville, N. C., is the first woman we ever heard of to make a hat out of a hornet's nest. Miss Webster found the nest, which fortunately was empty at the time, lying in the backyard of the home of Francis O'Conner Fletcher. Her first words were, "This simply has to be a hat," and — presto — with the addition of a perky yellow bow, it became one. So far the hornets have not tried to reclaim their confiscated home.

Church of God Charges that NCC Controls Religious Broadcasts

A charge that the National Council of Churches was trying to "control Protestant religious broadcasting in America" was made by the Church of God at the annual meeting of its Ordained Ministers Council in Memphis, Tenn. The group accused the NCC of trying to "eliminate all evangelical, Biblical, and Gospel preaching from the airwaves."

In approving the launching of a national denominational radio and television program, the group advised the radio and television industry that the National Council of Churches "doesn't represent us."

It was reported that the Church of God, which has its main strength in the southeastern United States, gained 9,984 members during the last year, bringing the total membership to 288,737. [RNS]

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Thanks from Australia

May I beg the indulgence of your correspondence columns to express to the American people, and above all to the people of the Episcopal Church in the United States, my very sincere thanks for all the kindness and generosity which has been shown to me in the past three years, and to express the hope that the ever increasing exchange of visits between your country and mine, and your Church and mine, will serve not only to strengthen and increase understanding between Australia and the United States, but also to deepen the ever increasing unity of fellowship within the Anglican Communion.

It has been my privilege during the past three years to be a student at and latterly a Fellow and Tutor of the General Theological Seminary — an institution of which the Church in America, and indeed the whole Anglican Communion, has every right to be proud, and by which I am honored to be an Alumnus. It has also been my privilege to travel widely during the summer period, and to observe the life and vitality of the Anglican Church in this country.

One cannot help but believe that a great future lies ahead of the Church, and it is my prayer that with every increasing devotion and sacrificial giving, not only for the Church at home but for the Church throughout the world, it will continue to play an ever increasing role of importance in the defense and propagation of the faith delivered once for all unto the saints.

(Rev.) J. C. VOCKLER
All Saints' Church

Singleton, New South Wales, Australia

"Brother David"

Recent articles in the secular press and some of the Church papers about Mr. Gareth Hughes or "Brother David" require a statement from me. Mr. Hughes was employed as a layreader in the Indian work of the Episcopal Church in Nevada for some years. A number of reasons, including his health and much unauthorized and unacceptable publicity, made it necessary to bring his work in the Church to an end. He left the employ of the Church on April 30, 1956, and subsequently resigned in writing from the communion of this Church.

His activities since that time are wholly without connection or approval of the Episcopal Church. Both the Nevada Indian Reservations committed to the care of the Episcopal Church have resident ordained ministers and our people have never had more devoted service than they now have. Any Churchman interested in special gifts for the Indian Work are invited to make inquiry of the Rev. Vine Deloria, Secretary of Indian Work, 281 Fourth Ave., New York 10, or to write to one of the Bishops in whose jurisdictions the Church is attempting to serve the Indian peoples.

(Rt. Rev.) WILLIAM F. LEWIS
Bishop of Nevada

Reno, Nev.

Gentle Understanding

In my article "The Church and the Homosexual" (L. C., April 15th) I had no desire to disparage Dr. Bailey's book on the subject as an historical study containing much valuable information; nor had I any doubt of his intention, which was to write as an historian rather than as a moral theologian. I welcome the assurance he gives, in his letter in this column, that he upholds the Church's traditional judgment of homosexual behavior. But I submit that he has only himself to blame if readers of his *Homosexuality and the Western Christian Tradition* mistake his position. He might at least have stated, in his preface or his conclusion, that Christianity has rightly condemned perverse sexual behavior but for the wrong reasons. My point is that a Christian author writing on this subject is obliged to declare unequivocally that such behavior is sinful. If he does not, his book will be seized upon by the special pleaders for the other side as a Christian recantation of historical error.

The rather numerous readers of my article who have written me to take me to task for "calling for the stake and faggots," as one of them put it, are earnestly requested to note the conclusion of my argument: "We need both a firm principle and a gentle understanding. These are not incompatible. But let us make no mistake about this: we need both." Dr. Bailey's book is all on the side of a gentle understanding, but I fear that it leaves the matter of a firm principle planted solidly in thin air.

(Rev.) CARROLL E. SIMCOX
Assistant, St. Thomas Church
New York City

Roll of Saints

I rush to the support of Fr. Holly in his contention that King Alfred received formal canonization in and by the 1928 Proposed Prayer Book of the Church of England. That Parliament did not sanction the Book and thus make it "legal" has no bearing, because I understand that the English bishops, in reaction to infringement on the spiritual life of the Church by the secular arm, permitted the use of the 1928 Book.

Going Fr. Holly one better, I do not subscribe to the idea that formal canonization is necessarily Catholic practice. Our thinking is too much colored by the Romanist procedures for canonization, requiring the application of red tape. I even question the necessity of universal or provincial synodical consent to canonization; I understand that in the earlier days of the Church, before the Roman legal mind formalized the proceedings, local saints whose lives or deaths evidenced sanctity were accorded the titles of "blessed" and "holy." These local and sometimes even legendary saints did not all have their sanctity officially proclaimed by the Pope; local cults beatified them and as their fame spread, the Church canonized many of them merely by popular use.

I see no reason why the Anglican Communion cannot have its own (provincial?) additions to the roll of saints. Missionary martyrs, English reformation martyrs, and Oxford movement leaders are all revered and included in certain Anglican calendars. Local, even popular, recognition of the sanctity of great Anglicans makes a saint, to my mind, as much as any mechanics. The Roman Bene-

dictines, along with the Roman liturgical movement, are pressing for simplification of their calendar, which includes limiting martyrology or canon of saints to the most pertinent ones within each order, and, I think, within each province or nation of the Church of the Roman Communion.

It was not until Pope Alexander III's reform in the 12th century that canonization was reserved to the pope, and it took another papal bull in the 17th century to reserve local bishops in the Roman Communion to this fact. Papal recognition of sanctity was necessary to correct abuses, but this does not mean that for over half the life of the Catholic Church (all of her undivided life) papal canonization equalled sanctification.

Sanctity is a gift from God, not the result of a declaration by pontiff or even synod. I say that our decentralized Anglican Communion is like the primitive Church; even when the Church was universally governed synodically, Church councils did not canonize saints. Why then must canonization be thought of as a legalistic bureaucratic procedure?

(Rev.) ROBERTS E. EHRENGUT
Assistant rector, Grace Church

Hinsdale, Ill.

Transient Pan-handlers?

Recently I received five ball point pens in the mail sent by a needy mission in an effort to secure help for the rebuilding of their burned-down church. A short time ago was a request for funds from a church bearing the same name as ours. Not long before that, we were asked to buy bricks for another building.

No doubt these are worthy and needy cases, but I must say that in spite of our obvious obligation to help, these requests try your patience as well as your pocketbook. Furthermore, none of these requests carry any kind of Episcopal endorsement. One is disposed to wonder whether some are more legitimate than those of the transient pan-handlers who come in day by day. I fear that these needy churches do not make a racket out of their requests for funds.

CHARLES R. ATWOOD

Gastonia, N. C.

► One way to sort out requests such as these is to give priority to those that have the endorsement of the Bishop of the diocese or missionary district in which they are located. — EDITOR.

Need Lay Workers

I will appreciate use of your letters column to make known to the Church as a whole the Overseas' Department's need for certain specialized personnel. We have adequate channels for publicizing our clergy requirements; but it is often difficult to find ways to reach the lay people who might be interested in a lay missionary appointment.

Our primary concerns at the present time are three: in the first place, we need an agronomist for supervision of the experimental farm at Cuttington College in Liberia and to teach agriculture there. Secondly, we need two qualified nurse-instructors, one for the Philippines and one for Puerto Rico. Thirdly, we need two competent and experienced business men for appointment as administrators of overseas missionary districts.

in cases, the applicant should be a com-
munit in good standing of the Episcopal
priest, whose motivation in seeking appoint-
ment is primarily a desire to render service
in missionary outreach of the Church.
Further, each appointee must also be pro-
fessionally qualified on the same basis as
needed for similar positions in this country.
Inquiries should be directed to the un-
der. They will be promptly answered.

(Rev.) GORDON T. CHARLTON
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Chaplain Knight

In the process of going over some clippings
a few days ago, I found on the back of one a
letter written to THE LIVING CHURCH a few
months ago by Chaplain Knight, U.S. Air
Force. Chaplain Knight was then stationed
in Frankfurt, Germany, and was most
active in St. Christopher's Church and
the building of St. Willibrod's Old Cath-
edral Church, in whose "cracker box" building
St. Christopher's is now worshiping. I am at
present acting as priest-in-charge of St. Chris-
topher's, a fully organized parish, admitted
to the Convocation of American
Episcopals in Europe.

A month or so ago I received a copy of a
letter in which Chaplain Knight was planning
to come to some of his friends urging them
to contribute to the furnishing of this church,
the construction of which has now started,
due to his efforts and a contribution from
the Women's Auxiliary. So even though he
has been gone from here for more than a
year, St. Christopher's was still on his mind
and I am sure, in his prayers.

Yesterday's mail I received a newspaper
article telling of Chaplain Knight's death
from a heart attack shortly after his services
at the Air Force Base, Biloxi, Miss., on
October 15, 1956.

Chaplain Knight is still remembered in
this part as the one who did so much for
this church. Perhaps some of your readers
who worshiped here and remember him.
He may, at one time or another, have
reasoned to be in Frankfurt and will wor-
ship at the church that he worked so hard

to build any of your readers desire to con-
tribute to the purchase of adequate furnish-
ing for St. Christopher's, their gifts may be
sent to me — Chaplain (Capt.) John C. Ru-
back, 1st Armored Division Artillery, APO
New York, N. Y. Checks should be made
to "St. Christopher's Episcopal Church"
marked for "Church Furnishings Fund."
If you send a donation (and to any
one who would like one) I will be most
glad to send a copy of the booklet "This
Church Story," giving our church history.

(Rev.) JOHN C. RUBACK
Chaplain, USA

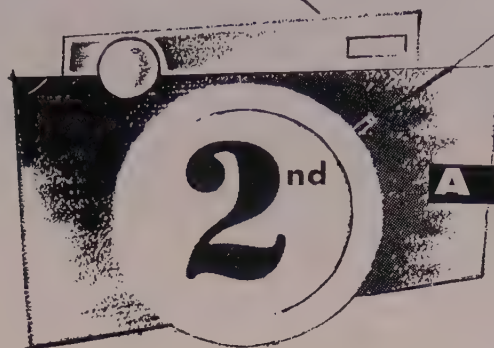
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gin, Ponce, Puerto Rico.
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Convent of St. Anne, Arlington Heights,
Mass.; Emmanuel, Miles City, Mont.
Community of St. Saviour, San Francisco.

September 9, 1956

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PEOPLE and places

Appointments Accepted

The Rev. Gordon D. Bennett, formerly rector of St. Paul's Church, Edenton, N. C., will on September 15th become rector of St. James' Church, Macon, Ga. Address: 1080 Courtland St.

The Rev. William L. Hicks, formerly in charge of St. Philip's Church, Southport, N. C., is now assistant of St. Matthew's Church, Louisville, Ky. Address: 330 N. Hubbards Lane, Louisville 7.

The Rev. George B. Holmes, formerly associate rector of St. John's Church, Roanoke, Va., will on September 15th become rector of St. Paul's Church, Edenton, N. C.

The Rev. Mark E. Waldo, formerly vicar of St. Andrew's Church, Douglas, Ga., will on September 15th become associate rector of Christ Church Cathedral, Houston. Address: 1117 Texas Ave., Houston 2.

Resignations

The Rev. Edgar Van W. Edwards, rector of Trinity Church, Renovo, Pa., has retired. Address: 701 S. Main St., Athens, Pa.

The Rev. Dr. Smythe H. Lindsay has resigned as rector of St. Andrew's Church, Amarillo, Tex., so that he can devote the major portion of his time to the editorship of *The Episcopal Church Day and Our Church Times*.

Dr. Lindsay is not giving up the pastoral ministry entirely, for he will be the first vicar of the new Church of the Transfiguration, Dallas, which he helped to organize.

The Rev. John Williamson has retired from St. James' Church, Piqua, Ohio, and from the active ministry. Address: Box 240, R.R. 3, Loveland, Ohio.

Changes of Address

The new parish house of Trinity Church, Fort Wayne, Ind., is now completed and offices of the rector, the Rev. George B. Wood, and of his assistant, the Rev. Robert H. Wellner, are again located at the old address: 611 W. Berry St.

The Rev. Stephen C. Vern Bowman, priest of the diocese of Massachusetts, formerly addressed in Orleans, Mass., and in England, may now be addressed: Box 463, Greenwich, Conn.

Ordinations

Deacons

California — By Bishop Block: Richard William Engeseth, on August 5th, at Grace Cathedral, San Francisco; presenter, the Rev. J. G. Larson; preacher, the Rev. R. E. Byfield; to be in charge of St. Bartholomew's Church, Livermore, Calif.

Connecticut — By Bishop Gray, assisted by op Hatch, Suffragan, on June 14th, at Church Cathedral, Hartford (preacher, the F. J. Smith):

Ralph Edwin Merrill, presented by the R. M. Attwood; to be curate of St. M. Church, New Britain, Conn.

Willoughby Newton, presented by the Rev. J. O. Patterson; to continue as a master in n School, Kent, Conn.

George Wells Razee, presented by the Rev. Kibitz; to be curate of Christ Church, Strat Conn.

Eaton Van Wert Read, presented by the Oliver Carberry and ordained to the per diaconate; to serve St. Paul's Church, Fair Conn.

Robert William Watson, Jr., presented by Rev. Dr. R. B. Appleyard; to be assistant St. John's Church, Stamford, Conn.

John Robinson Williams, presented by the E. H. Cook; to be curate of St. Peter's CH Cheshire, Conn.

(Allan Rudolph Wentt was ordained at the service for the Bishop of the Panama Canal Z

Other Changes

The Rev. Howard A. L. Grindon, rector of Mary's Church, Cleveland, and vicar of the toric St. John's Church there, has been offic at All Soul's Church, Miami Beach, Fla., d the absence of the rector, the Rev. J. Mil Taylor (who has been touring Europe and Holy Land).

Living Church Correspondents

The Rev. Robert Grumbie, of the Church of Epiphany, Valdez, Alaska, is now correspo for Alaska. Address: Box 366, Valdez, Alas

we congratulate

ST. MICHAEL & ALL ANGELS CHURCH educational unit, EVANSVILLE, Ind., which recently laid the corner stone for its new building. Occupancy of the new \$140,000 church will about September 29th. The unit will include classrooms, chapel, sacristy, undercroft, guild hall and kitchen. Bishop Kirchhoffer of Indiana was the guest preacher at the corner stone ceremony. The Rev. George L. Evans is vicar of the church.

The Very Rev. STURGIS LEE RIDDLE, dean of the Pro-Cathedral of the Holy Trinity in I who has been nominated as a chevalier of French Legion of Honor, the Foreign Minister announced. Dean Riddle, vacationing at



PLACING OF THE SEALED copper box in cornerstone laying ceremonies at St. Michael and All Angels Church, are (from left): Charles Culley, bishop's chaplain; Ron Freeman; Bishop Kirchhoffer; the Rev. George Evens, rector; Charles Saletta, architect; Henry Rohmann, building chairman; Guthrie WH

...I., at the time of the announcement, has in charge of the American Cathedral for the next three years. Formerly of St. Thomas' Church in New York City, he served at one time as rector of the American Church of St. James in Florence,

CHURCH OF THE GOOD SHEPHERD, Hartford, Conn., which has recently secured its full-time director of Christian Education. Susan Scott of Lynchburg, Va., will have charge of the educational program throughout the year. Miss Scott, who is a graduate of Sweet Briar College has done work in Christian Education at the Union Theological Seminary in New York and comes to the Church of the Good Shepherd with several years of teaching experience at the St. Agnes' School in Richmond, Va.

Births

Rev. FRANK D. DURAN and Mrs. Duran of St. John's Church, Kansas City, Mo., on the 28th gave birth to a son, Frank D. Jr., on August 1st. Mrs. Duran gave birth to twins, a boy and a girl, the girl lived only a week.

Marriages

Rev. FRANK MacDONALD SPINDLER, rector of Grace and St. Peter's Church, Baltimore, was married on July 17th to Miss EVELYN BLANCHARD, Ph.D., nutritionist for the U.S. Extension Service of the U.S. Department of Agriculture. They were married at St. Bartholomew's Church, Hempstead, Tex., where Fr. Spindler was formerly rector.

Deaths

Mrs. Florence Fowler, 75, wife of Fred B. Fowler, died July 4th in Law Memorial Hospital, New London, Conn., after a long illness.

Mrs. Fowler had been an active member of St. Paul's Church, Bronxville, N. Y. for many years. She was particularly active in local and district Guild work and in the Woman's Auxiliary. She had attended eight consecutive Wellesley conferences, in Massachusetts.

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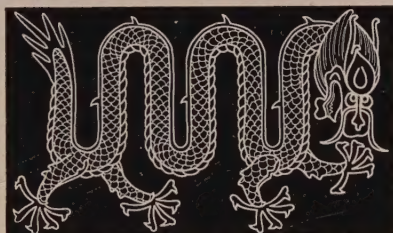
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BOOKS

Continued from page 9

of the texts. Unfortunately, he thus seems to miss some of the broader and more important implications of the words. Careful analysis forces him to the conclusion that much of the material in the New Testament expresses wishful thinking on the part of the Gospel authors rather than an account of what actually happened. Hence the Gospels (and even more Acts) express points of view the early Church felt it must foster. The end result, as one might expect, is a considerable weakening of the position and divinity of Jesus.

Yet Dr. Sandmel always remains basically sympathetic to the main tenets of Christianity. (This is no small accomplishment considering what so many Jews have suffered at the hands of New-Testament-spouting Christian fanatics!) But in all fairness it must be pointed out that the book often becomes little more than an ingenious example of biblical exegesis. The author is, after all, only substituting one theory for another. No proofs about



the career of Jesus have ever been unearthed. The importance of faith and belief come sharply into focus here.

Christians who know their Bible should find much that is thought-provoking here. Others may be driven back to a fresh reading of both the New and Old Testaments. And any book which accomplishes this is certainly worthwhile.

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Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;
C Sat 5-6:30

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, 7-8 &
by appt

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 7

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 8, 10:30; Tues through Sat 8

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30; 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 MP, HC & Ser; Daily 7,
Sat C 5-6, EP 6

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Canon James Furlong
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11:30,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30; 10:45; Wed & HD HC 7:30

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

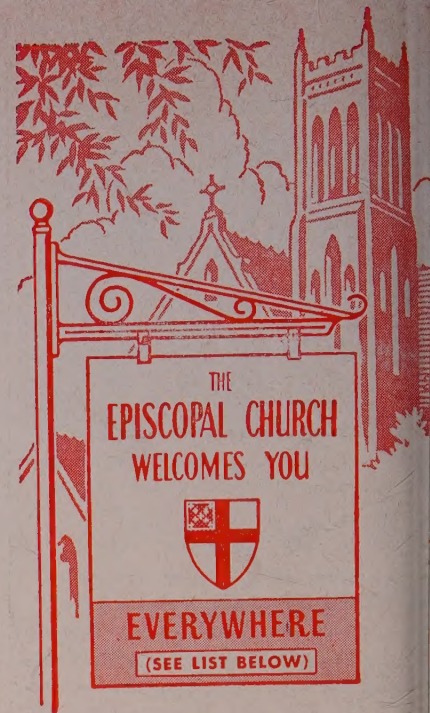
ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 11 Morning Service & Ser; Weekday
HC Tues 10:30; Wed & Saints' Days 8, Thurs 12:10.
Organ Recitals Fri 12:10. Church open daily for prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN 139 West 46th Street
Rev. Grieg Taber, D.D.
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10;
C Sat 5-6

ST. THOMAS' 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,
Thurs 11, HD 12:10



NEW YORK, N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & W
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, 1
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays:
(Thurs also at 7:30) 12:05 ex Sat; Prayer &
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7
MP 9, EP 5:30, Sat 5, Int 11:50; C by appt

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Hen
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, v
Sun HC 8, 9, 10 (Spanish), 11; EP 7:30;
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Hen
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, v
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily
ex Thurs at 8, 10, EP 5:30

UTICA, N. Y.

GRACE Genesee at Elizabeth
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
Sun HC 8, 9:15, & 11 (MP 2, 4, 5 S); Daily
HC Wed 7, Fri 7:30 & HD

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17
Sun HC 8, 11, EP 3:00 Mon, Wed, Fri 7:
Thurs 7:45; Sat 9:30; Daily 12, 5:30; C Sat

KEY—Light face type denotes AM, black
PM; add, address; anno, announced;
appointment; B, Benediction; C, Confess
Cho, Choral; Ch S, Church School; c, cu
d, deacon; EP, Evening Prayer; Eu, Euc
Ev, Evensong; ex, except; HC, Holy Commu
HD, Holy Days; HH, Holy Hour; Instr, Ins
tions; Int, Intercessions; Lit, Litany;
Matins; MP, Morning Prayer; r, rector;
rector-emeritus; Ser, Sermon; Sol, Solemn
Stations; V, Vespers; v, vicar; YPF, Y
People's Fellowship.

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